25 cents

CUM · EIS · ET · IPSI · POPULUS · EIUS

COWLEY

ERUNT · ET · IPSE · DEUS · CUM · EIS · ERIT · EORUM · DEUS · Apoc. XXI. iii.

ECCE TABERNACULUM DEI CUM HOMINIBUS ET HABITABIT

A QUARTERLY REVIEW OF THE AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST

VOL. XXVII CHRISTMAS, 1955 NO. 2

THE ANGLICAN BREVIARY

Containing Both the Night and Day Offices in One Volume

This book is printed on Warren's thintext paper, slightly tinted, in two colors, black and red, throughout the entire volume.

We can furnish books in the following bindings:

Black Fabrikoid	$20.00
Black Fabrikoid with gold edges, and six ribbon markers	25.00
Red Fabrikoid	22.00
Red Fabrikoid with gold edges, and six ribbon markers	27.00
Red or Black Leather with gold edges and six ribbon markers	50.00

It is sold only by the

FRANK GAVIN LITURGICAL FOUNDATION

MOUNT SINAI, LONG ISLAND, NEW YORK

DAMAGED BY DIANE!

(Popular Publications Slightly Damaged by Flood Waters)

~

GREAT REDUCTIONS IN PRICE!

Catechism of Worship	30¢
All Glory (Allan Crite)	50¢
Three Spirituals (Allan Crite)	50¢
Father Field's Prayer Book (Complete)	$1.35

(In ordering, please specify 'Slightly Damaged')

~

Address

THE SECRETARY OF PUBLICATIONS

980 MEMORIAL DRIVE CAMBRIDGE, MASS.

COWLEY

A Quarterly Magazine of Subjects Missionary and Religious

Published by the American Congregation of the Society of Saint John the Evangelist, at the four seasons

The Society of Saint John the Evangelist is a Religious Community of Mission Priests and Brothers, serving the world-wide Anglican Communion in the United States, Canada, England, India, South Africa, Japan and the Bahamas.

ANNUAL SUBSCRIPTIONS. Post free, $1. Single copies, 25 cents. Subscriptions should be sent to the Secretary of Publications, 980 Memorial Drive, Cambridge 38, Massachusetts. Checks should be made payable to the Secretary of Publications. No charge for foreign postage.

EXCHANGE PUBLICATIONS and books for review should be sent to the Reverend Father Editor, S.S.J.E., 980 Memorial Drive, Cambridge 38, Massachusetts.

ADVERTISING RATES may be obtained by applying to the Editor.

THE HOUSES OF THE SOCIETY OF ST. JOHN THE EVANGELIST

The English Congregation

Oxford. The Mission House, Marston Street, Oxford, England.

London. St. Edward's House, 22 Great College Street, S.W. 1, London, England.

Indian Province. St. John's Mission House, Panch Howd, Poona (City) 2, India.

South African Province. The Mission House, 126 Chapel Street, Cape Town, South Africa.
P O. St. Cuthbert's, Tsolo, C.P., South Africa.

The American Congregation

The Monastery of St. Mary and St. John, 980 Memorial Drive, Cambridge 38, Mass., U.S.A.

St. John's Mission House, 33 Bowdoin Street, Boston, Mass., U.S.A.

Nippon Province. St. Michael's Monastery (Oyama Shudoin), Oyama, Tochigi Ken, Japan.

The Canadian Congregation

The Mission House, Bracebridge, Ontario, Canada.

THE MONASTERY, AS SEEN FROM THE CLOISTER GARTH
(Cambridge, Mass., 1954)
(Photo by Father Sakurai, S.S.J.E.)

COWLEY A QUARTERLY MAGAZINE OF SUBJECTS MISSIONARY AND RELIGIOUS

Vol. XXVII Christmas, 1955 No. 2

PAGE

CHRISTMAS IS WHITE
by Father Appleton, S.S.J.E. 44

THE ENGLISH CONVOCATION RESOLUTIONS AND THE CHURCH OF SOUTH INDIA
by Father O'Brien, S.S.J.E. 45

CHRIST IS BORN — *Isabel S. Daney* 47

A VISIT TO EXUMA, BAHAMAS
by Father Appleton, S.S.J.E. 48

FATHER EVERETT 52

HOLY MASS: A ROYAL MISSION
by Father Everett, S.S.J.E. 55

A HISTORY OF THE AMERICAN CONGREGATION OF THE SOCIETY OF SAINT JOHN THE EVANGELIST
by Father Smith, S.S.J.E. 57

HOMEWARD BOUND
by Father Sakurai, S.S.J.E. 64

COMMUNITY CHRONICLE 67

EXCERPTS FROM AN OPEN LETTER
From the Bishop in Korea 74

BOOK REVIEWS 75

ILLUSTRATIONS

The Monastery, As Seen from the Cloister Garth (Cambridge, Mass., 1954) Frontispiece
The Reverend Edward Everett 53
The Rev. Father Edward Everett, S.S.J.E. To-Day 54
At Saint Augustine's Farm, Foxboro, Massachusetts 68

ADVERTISEMENTS 82

CHRISTMAS IS WHITE

By FATHER APPLETON, S.S.J.E.

Love taught me once
The best flowers are white.

Color is deceiving, incomplete;
White is pure, sum of all colors.

"Life, like a dome of many colored glass
Stains the white radiance of Eternity
Until Death tramples it to fragments."
Shelley knew this. This he missed:
    Life, like a spinning wheel of many colors
    Is redeemed in process,
    Mysteriously in white.
Meaning is wholeness,
Greater than the sum of parts.

The fires of Hell are an angry red,
But love burns white.

This some have learned:
    The merchant trading his harlequin goods of time
    For Eternity's one white pearl;
    The wedding guest cast out;
    And one born out of time,
    Blinded at Damascus gate.

White is the Christmas color,
And the innocent covering of the fields
Gives crystal witness of its brilliant riches.
    Purity is wholeness;
    The Word, the wholeness of words.
        The one and the many are One.

THE ENGLISH CONVOCATION RESOLUTIONS AND THE CHURCH OF SOUTH INDIA

By FATHER O'BRIEN, S.S.J.E.

(NOTE: *Considerable misunderstanding has arisen in this country concerning the effect of the resolutions recently passed in England by the Convocations of Canterbury and York on the relations between the Church of England, and the South Indian United Church. The following article reprinted from* The Cowley Evangelist *by permission, should be of interest to our readers. Father O'Brien, the author of the article, has made a special study of reunion problems.*)

THE Convocations of Canterbury and York have issued certain administrative resolutions to govern our relation with the Church of South India during the next twenty-three years. These resolutions have caused much distress amongst Catholics in the Church of England, and in some quarters they have been met with an indignant repudiation. This is not surprising, nor can we even regret this expression of indignation for it is a far more wholesome attitude to a grave problem than the apathy which has so long prevailed. At the same time we must recognize that there is a considerable misunderstanding of the true implication of the decisions made by our Convocations.

To many the most startling pronouncement is the recognition of the Orders of those episcopally ordained in the South Indian Church as valid. The other resolutions consequent on this are also causes of distress and perplexity because they seem to admit a degree of Intercommunion between the Church of England and the South India Church far beyond anything in which Catholics themselves could participate. Permission is given for communicants of good standing in the Church of South India to communicate at our altars, when visiting England, and also for communicants of the Church of England visiting South India to communicate 'within' the South Indian body. It is to be hoped that the expression 'within' means that they could only receive Communion from those episcopally ordained. Bishops and priests of the Church of South India visiting England can be invited to minister at our altars, though of course no one is obliged to invite them to do so.

There is a curious provision for the possibility of one of our churches being temporarily loaned for a celebration of the South Indian Liturgy.

On the other side it is very noticeable that the recent persistent propaganda for an immediate decision for full intercommunion with the South Indian Church was completely ignored in the report of the Joint Committee which prepared the resolution for the two Convocations. Nor was any proposal for full intercommunion made in either Convocation but a decisive statement of great value was made that as long as the South India Church adheres to its basic principle of complete intercommunion with the main protestant churches there can be no question of full intercommunion with the Church of England. As full intercommunion would imply the acceptance of the validity of each other's ministry and Sacraments by the uniting parties it is plain that the position of the Church of England on this point has been clearly asserted and a principle laid down which will check the reckless concessions of some negotiators in India and elsewhere. There are also certain restrictions on the other resolutions which are intended to safeguard Catholic principle. The whole matter has been dealt with by Dr. Mascall in a pamphlet which should be on sale at Mowbrays by the time this number of the *Cowley Evangelist* appears and should be of the greatest value in helping us all to arrive at a true assessment of the decision of our Convocations.

The issue between the supporters of such schemes of union as that which has brought the Church of South India into being and those who are opposed to it might seem to be beyond solution. On the one side, there are those who believe that the Church of South India is the work of the Holy Spirit, and on the other, those who believe its method is utterly opposed to the work of the Holy Spirit in the Church for the last 2,000 years. This issue with all the acute tension it involves has been frankly faced in the Joint Committees of the two Convocations in 1950 and 1955. In both cases Catholics and Evangelicals met together and for some months discussed, prayed, and patiently laboured to avert a decision which might split the Church of England and ultimately the whole Anglican Communion. The decision now before us is not a complete and final solution of the problem. The resolutions are of an administrative character and

give us a basis of peace for the next twenty-three years. Would that we might now no longer address ourselves to the controversy, which was indeed inevitable, but pass into a new stage in which we seek to lay aside mutual distrust and recognize that on both sides we are sincerely seeking the will of God. Over all differences and the tension they create is the Holy Spirit, not the exclusive leader of one side but of both. It often happens in the history of the progress of the Church that the times of controversy and acute division lead ultimately not to compromise but to the grace of a new light of the Holy Spirit raising the problem to a higher level of spiritual perception in which the former controversies seem simply irrelevant. In God's plan for his Church surely the Catholic and Evangelical outlooks are not antagonistic but each of them essential to the true unity we seek. Could the Church of England, by the guidance of the Holy Spirit, attain this light and truth *within its own borders,* surely it would be fulfilling its special vocation and rising to its true mission, and be a very powerful factor for promoting that unity which is our Lord's desire for his Church on earth.

Sept. 20, 1955

CHRIST IS BORN

In the hushed stillness of the night
Our blessed Lord was born,
Angels proclaimed His holy birth
On that first Christmas morn.
In the deep quiet of my heart
I would receive Him still;
In the spotless Host and ruby wine
He comes, my empty soul to fill.

— Isabel S. Daney

A VISIT TO EXUMA, BAHAMAS

(AUGUST, 1955)

By FATHER APPLETON, S.S.J.E.

THE Island of Exuma, about 240 miles southeast of Nassau, must have nearly the brightest sunlight in the world. I will never forget my first dazzling impression, standing on the deserted airstrip outside Georgetown, its Capital (population less than 1,000). As the plane chugged off those of us were left in wonderful silence. Doctor Hale from the Government Hospital in Nassau had little inclination to stop and admire as he had several miles to travel and only a little more than an hour to hold his monthly clinic before the plane was to pick him up on the return journey. Dick Lewis, a medical student from Cincinnati, Ohio, and I had more leisure as we were there for a two week visit—Dick to learn something of medicine in the raw, and I on loan from the Cowley Fathers in U.S.A., to bring the Sacraments to the faithful who had not had a priest since Easter.

It was some minutes before a small boy appeared, and he did not seem inclined towards conversation. I managed to learn from him that his name was Anthony Eden Smith; that he had no idea of the origin of his name, and that his father, Hector Smith, the Senior Catechist, was on his way to meet us.

Soon a jeep appeared, and from that moment Mr. Hector Smith and his Assistant Catechist, Mr. John Marshall, spared no effort in making our visit effective and happy. Both of these men had had important jobs on the American Naval Base which had been built there during the war and demolished immediately afterwards. Since that time Mr. Smith had worked at farming in addition to his regular trade as a carpenter—his normal working day being over twelve hours. Mr. Marshall has been running one of the town's most important general stores, and by virtue of being a master mechanic is constantly involved with work with the town's four automobiles and several electric generators. In spite of their many responsibilities these two men have found time to keep the Church functioning, conducting morning and evening services each Sunday and seeing that the Angelus is rung twice each day.

It is only because men like these, leaders in their communities, give so freely of their time and talent, that the Church continues

to live and grow throughout the Colony. We were to see many examples of their good work, and the planning of our two weeks was one of the first of these examples. The Rectory where Dick Lewis and I were to live was on a hill overlooking the very beautiful harbour. We were told that a previous Rector, Father Marshall, used to say that every time he started the climb up to the Rectory he cursed the man who built it there, but that every time he reached the top he blessed him. I do not know how he felt about the water which had to be gotten from a well at the bottom of the hill. Since his day, however, Father Kniveton built a very clever drainage system which takes all the rain water from the roof of the house into a good-sized cistern.

Beautiful as this location was we were not able to spend as much time there as we might have liked because of the distribution of the churches, of which there are six on the island, ranging from Williamstown, nineteen miles to the east, to Rolleville, twenty-two miles to the west.

That night we planned a week's activity with the idea that at each station we would plan to come at the same time next week unless there should be particular reasons to make adjustments. Sunday morning we had matins and sung mass at St. Andrew's, Georgetown. This beautiful church has a huge Christus Rex with full mass vestments hanging over the high altar. Like all the churches we visited it has been carefully kept up, and Sunday services faithfully maintained and recorded in spite of the four months absence of a priest. Furthermore I was happy to note from the Parish Registers in each place that the church attendance had diminished only slightly. It was the Sacraments that the people had been lacking, and how they flocked to make their confessions and communions was a joy to see.

At each place I heard confessions while the Catechist carried on with matins. After mass Dick held informal clinic, and his services were greatly appreciated. Mr. Ira Curry, the Catechist at Rolleville, compared him to St. Luke, the Blessed Physician who accompanied St. Paul on his journeys.

Sunday night evensong and benediction was a memorable service with the hearty and heartfelt singing of the Bahamians which once heard can never be forgotten.

Cowley

Mondays, after Mass, we took the Blessed Sacrament to Mrs. Julia Glass who has been unable to get out of her house for many years, but her faith is as strong as she is weak. Tuesday we made the trip to Williamstown. Although it was only nineteen miles the condition of the roads make it seem like a major trip. Also it is actually on a different island, Little Exuma, separated from Exuma by a channel several hundred feet wide. This requires a tricky crossing on a tiny ferry, barely big enough to hold the jeep, and propelled by the ferryman pulling on a rope which is firmly attached at both ends of the channel but hanging free in the water between. Here there is a tiny settlement called Ferry with a beautiful little church called, appropriately, St. Christopher's. I said mass there the following morning, and fortunately I had with me a St. Christopher's medal which had been given me in U.S.A. I was able to explain the story of the Saint and left the medal with them for any of the community to use when they make trips.

Tuesday morning matins and mass at Williamstown were memorable services. Thomas Dorsett, the able and hardworking Catechist. later told me that everyone in that village was a baptized Anglican with one exception. That exception no longer exists because it was a three months old baby whom I, myself, baptized before leaving. Mr. Dorsett amazed me by telling me of a concert they had recently given in that tiny village. They had earned more than fifteen pounds—most of which he handed over to me to get supplies for their priest's lodge. I thought of the widow with the two mites, as this sum for that village is easily the equivalent of a hundred times that much in some parishes I know in U.S.A.

The second week we made this journey, the trip home was very special. Torrential rains fell for three days (the tail end of Diane, we were told) and the roads were covered with water. At one place I got out to wade ahead into one particularly deep spot. We decided to try, and as Dick brought the jeep through he noticed my shoes on the floor of the jeep beginning to float away. The water was over three feet deep and it was indicative of Dick's skill with the car that we got through.

Thursday we went to St. Michael's Church in Rolleville, picking up Mr. Ira Curry, their Catechist, in our trusty jeep. Ordinarily he rides the seven and a half miles twice a week on his bicycle. It is hard to appreciate the heroism of that without seeing the road he

has to travel, but you can get some idea of it from the fact that a good deal of the way has to be covered in first gear in the jeep. It was easy to see that Mr. Curry's efforts did not go unappreciated as he is so clearly loved and respected by all in the village in spite of the fact that he was younger than many of those who revered him.

Again I administered Holy Baptism, as I did at all of the churches I visited subsequently. At the end of the two weeks I had brought fifteen new souls into the Body of Christ—a further indication of the opportunities awaiting any priest who might come to the island.

Fridays we visited Hart's where Mr. Shadrach Curry, the uncle of Ira, has been serving faithfully as Catechist for years. Now he is ably assisted by Mr. Nathaniel Smith.

Saturdays found us at Moss Town where Mr. Percy Sturrup has long lead the congregation. This faithful Catechist lives in Georgetown and has an eight mile trip to his congregation which he used to make on horseback. Now the horse has retired but Mr. Sturrup has not, and continues to make the trip usually by foot.

Altogether the devotion of the people along with their Catechists is most inspiring to behold, and I would like to conclude my account with a story about one of the Evans boys from Georgetown. At the age of twelve he and a younger boy lost their boat off a small island two miles from Exuma. They waited for many hours for help. Finally he decided there was only one thing to do—swim for it. The danger was not in the distance, but in sharks that infest those waters. So before beginning his successful swim he prayed, "God, please lock the jaws of those sharks." God answered that prayer—and I know that He will in due time answer this one: "God, please do not let the faithful in Exuma go long without a priest."

FATHER EVERETT

WAS ORDAINED TO THE PRIESTHOOD
DECEMBER 21, 1905
MAKING HIM A "GOLDEN JUBILARIAN" THIS FIFTIETH YEAR
(*These are his reflections on The Psalm of Jubilee, Psalm* 50)

THE number fifty is to be associated mystically with the glory of divine VOCATION. A jubilee should be regarded by the Christian as a gracious CALL from GOD, the Holy Ghost. "The Lord hath CALLED." (Psalm 50:1)

1. A call to special *praise and thankfulness.* "Whoso offereth Me *praise and thanks,* he honoreth Me" (verse 23). We would thank and praise the Holy Ghost that up to now He has so wonderfully drawn us to Himself in love. We are to signalize the blessings showered down upon us in VOCATION, with assurance that He will continue to bestow on us the help and blessing that we need.

2. A call to special *penitence.* "O consider this, ye that *forget* GOD" (verse 22). We are to call to mind how God the Holy Ghost *continues* to attract us to Himself, in spite of our *occasional forgetfulness* of His abiding PRESENCE in our soul. It is a mark of earnest faith and holy fear if we *acknowledge* in ourselves that which would *hinder* the free course of grace in us, except for our sincere *confessions and amendment.*

3. A call to special *prayer.* "Gather my saints together unto me" (verse 5). We are to *pray,* with hopeful confidence and genuine fervor, that the Holy Spirit may increasingly enable us to enter closer into fellowship with Him. By supplication we promote His loving purpose of advancing and enlarging in us a more vivid recognition of His power and goodness, humbly asking Him to show His holy will to us each day.

THE REVEREND EDWARD EVERETT

(At the time of his Ordination to the Priesthood, A.D. 1905)

(Photo by Bon Marché, Lowell)

THE REV. FATHER EDWARD EVERETT, S.S.J.E. TO-DAY

(Photo by Paul Koby, Cambridge)

HOLY MASS: A ROYAL MISSION

By FATHER EVERETT, S.S.J.E.

THE story of the origin of the word "Mass," as has been shown with some degree of reason, is as follows. Holy Church was introduced to heathen Rome by Christians who spoke mainly Greek. St. Paul's Epistle to the Romans was in Greek because that language was the common language even of the Roman Christians.

In the second century of Christianity at Rome the man of greatest prominence among the Christians was St. Justin Martyr. Due to his wide influence, the Greek word used by him in writing of the Mass grew more and more significant. As time went on it came to represent his great ecclesiastical ideal, that which had filled the largest place in his conception of our Lord's Own Service, instituted on the night on which our Saviour was betrayed, the only form of public worship outlined by our Lord Himself, the Sacrament of His Own Body, His Own Blood.

St. Justin Martyr thought of that memorial performance as the greatest action of one's earthly life, the greatest deed we Christians ever do, the one event which makes our life worth living, the most marvellous display of grandeur to be witnessed in this world, the passing in review of all the Heavenly magnificence, the whole company of Heaven verily and actually present in the brightness of their glory and the fulness of their demonstration of adoring love.

Again in course of time, when Christian Latin took the place of Christian Greek at Rome, the Latin word which corresponded to St. Justin Martyr's word was found to be the common Latin word spelled "Missa," from which our word "Mass" has been derived. As Rome was the commercial center of the West of Europe, what was customary there at Rome became the custom nearly everywhere throughout the West. And so in Europe for 1200 years and more the title universally accepted for the Blessed Sacrament was "Mass," meaning "act of sending," "mission." "Sending" is a very *great* word in religion, *so* great that the *subject* of religion has been often stated as "The Message and the Messengers." A *messenger* is one who has been *sent*. The *Gospel* is a *message sent* from God to Man. "The Father *sent* the Son to be the Saviour of the world," to be His Living Message and His Perfect Messenger. Three times St. John, in chapter 4 of his Epistle, emphasizes that the Father *sent* the Son.

The special prayer, or Collect, for the Sunday after the Ascension prays that God may also *send* the Comforter. The Collect for the Feast of Pentecost prays God to *send* the Lord and Giver of His Light—to *send,* in other words, a Heavenly Teacher. *How* could we believe if we had never heard, and how could we expect to hear without a preacher? Finally, how could one preach unless one had been *sent?* asks the Apostle to the Gentiles.

So the true religion is all *mission, sending,* both on God's part and on ours. The *mission* of the Comforter, proceeding from the Father, was for the bestowal of His Strength. The Mission of the Baby Jesus was, as God's *Ambassador* to us, one *sent* by Him, to reconcile us to the Father. Thus we *send* up our petitions through Him as our Mediator and our Advocate. He, as our *representative,* one *sent,* establishes for us communication with our Father. Jesus thus receives from God the Father the authority to *send* the Holy Ghost to work within us, while His Holy Angels succour and defend us. (*Angel* also means a *messenger,* one *sent.*)

All this, and infinitely more, is comprehended in that little English word of but four letters—"Mass."

A HISTORY OF THE AMERICAN CONGREGATION OF THE SOCIETY OF SAINT JOHN THE EVANGELIST

By FATHER SMITH, S.S.J.E.

(CONTINUED)

IV. THE FATHERS ARRIVE IN AMERICA

Not only were Englishmen beginning to be aware of America's role in the newly-founded Order, but Americans were recognizing the existence of the new Society in England. St. Clement's Church, Philadelphia was the first parish in America to receive the ministrations of a Professed Cowley Father. Despite his earlier anxieties about returning to America, Father Prescott was sent to St. Clement's just a few months following his profession, to assist the Reverend Herman Griswold Batterson who had become rector in 1869.

At this same time the Parish of the Advent, Boston, now worshipping in the church on Bowdoin Street, once more found itself without a rector. Following the death of William Croswell, in 1851, Horatio Southgate, formerly Bishop of Constantinople, assumed the rectorship. He was followed by James A. Bolles who resigned the parish in 1870. At a meeting of the committee appointed to consider the vacancy in the rectorship, held October the 7th, 1870, Mr. Richard Dana explained the work of the Society of Saint John the Evangelist and recommended the passage of the following vote:

> "That the committee to nominate a rector be authorized to make temporary arrangements with the Rev. Mr. Benson, of Oxford, to assist the rector *ad interim* in carrying on the work of the parish."

This recommendation was adopted and arrangements satisfactory to Father Benson were ultimately made. Father Benson himself came, accompanied by Father O'Neill and the Reverend Frederick William Puller, who was, at that time, assistant priest at St. Paul's, Lorrimore Square, London, and who was to enter the Society of Saint John the Evangelist in 1880. Father Grafton remained at Cowley to be in charge of the Community. Father Page, though still a novice, had the charge of the Cowley parish of which Father Benson still remained vicar.

The three English priests reached Boston on Saturday, November the 12th, 1870. "Father Benson has arrived with 40 monks to convert the heathen!" Thus announced the headlines of some news-

papers. Misunderstanding and suspicion doubtlessly colored the minds of some Americans but many extended a most cordial welcome to the priests. The most vigorous opposition emanated from the very area in which the Fathers had been invited to work—the Diocese of Massachusetts. "Iciness" would be a mild noun to use in describing the manner in which Manton Eastburn, still the Diocesan, greeted the arrival of the Fathers. He even went so far as to refuse to see them in spite of the fact that Father Benson brought letters from the Bishop of Oxford (Mackarness), the Bishop of Winchester (Wilberforce), and the Bishop of London (John Jackson). In the book, *A Sketch of the History of the Parish of The Advent in the City of Boston, 1844-1894,* we read, concerning the Bishop's attitude:—

> "The result was a correspondence which extended through the fall and winter of 1870-71, in which, while the parish was not technically involved, its committee was put to much embarrassment. These clergymen had been invited by the parish, and the parish felt in a measure responsible for the manner in which they were received by the ecclesiastical authority of the diocese . . . it was finally arranged, however, that the Rev. Charles C. Grafton and the Rev. Oliver S. Prescott, members of the society, who, as priests of the American Church, were canonically eligible, should take active charge of the services of the parish, while the English members should hold such meetings in the Sunday-school-room and elsewhere as might be held by any laymen, performing no priestly acts in this diocese so long as the bishop objected."

Father Benson was a man with tremendous respect for authority and he felt bishops should be obeyed. Therefore he obeyed!

Sometime between the promulgation of Eastburn's ban on the Englishmen and the following March, Father Prescott removed from St. Clement's and came to the Advent to work with the Reverend Moses B. Stickney who was serving as rector *ad interim.* After Stickney resigned his connection with the Parish on April 10th, 1871, Father Prescott was in charge of the Church. Apparently disabilities imposed upon Father Prescott by the Diocese of Massachusetts twenty years previously had been removed.

V. A MISSIONARY TOUR IN THE NEW WORLD

What the Diocese of Massachusetts lost through Bishop Eastburn's practical ostracism of the English Fathers was gained by Churchmen elsewhere in the United States and by Anglicans in the Bahamas and Eastern Canada, for the Fathers travelled widely, preaching,

counseling, and conducting missions and retreats. The schedule which the three English priests pursued in the course of the first nine months of 1871 was truly exhausting.

In February Father Benson and Father O'Neill sailed from New York for the Diocese of Nassau, then headed by Bishop Addington Robert Peel Venables. Following a brief retreat for the clergy, Father Benson returned to New York and, among other activities, addressed the students at the General Theological Seminary. Father O'Neill stayed on in Nassau holding services and engaging in an extensive missionary tour of the Bahamas.

During Lent Father Benson and Father Puller were in the western part of America. Carrying a heavy Lenten schedule, Father Benson was at the Chicago Cathedral each week from Friday to Monday, at Racine College on Tuesdays, and at two churches in Milwaukee on Thursdays. Father Puller spent the first half of Lent with the Reverend James DeKoven at Racine, Wisconsin, and the second half with Canon Durling at Janesville, Wisconsin. Both men visited Nashotah House, and after Easter they spent a few days with the Bishop of Minnesota, Henry Benjamin Whipple, in Faribault.

From the West the two Englishmen now travelled eastward to Baltimore where they conducted a series of missions and Father Benson gave a clergy retreat. A visit to the Nation's Capital was squeezed in before their departure for New York. Father Puller, reminiscing about this period, writes,

> 'While at New York we visited Bishop Horatio Potter, and we also went up the Hudson River and spent a night in a hotel on the top of the Catskills."

Later they passed another month in Boston and then moved northward to Toronto and Montreal. Father O'Neill, who was back from the Bahamas by June, visited West Point on July 9th and moved on into the western part of New York State. Later in the month he conducted a mission at Campobello, New Brunswick, and joined Father Benson in the early part of August for another mission in Saint Peter's Church (now Saint Peter's Cathedral) in Charlottetown, Prince Edward Island. While Father O'Neill was holding his mission in Campobello, Father Puller was conducting one

in Saint Stephen, New Brunswick. After preaching in four little churches in the country district around Fredericton, New Brunswick, Father Benson moved on into Nova Scotia for a clergy retreat and for missions in Windsor and Halifax.

But the labors on this side of the Atlantic were terminating for the year 1871. The three Englishmen — Father Benson, Father O'Neill, and Father Puller — assembled at Halifax in September preparatory to their departure from the new world. Surely the frustration of their desires to minister in the Church of the Advent, Boston, had proved a source of keen disappointment, but the Fathers had turned their adversity into a great opportunity to minister to the souls of many in an ever-widening circle. They had sown good seed, and now returned to Cowley to commit the Boston work into the hands of another—Charles C. Grafton.

VI. FATHER GRAFTON AT THE HELM IN AMERICA

Father Grafton, accompanied by the Reverend Henry Darby, a novice, left Cowley on the 20th of November, 1871. Appreciation was expressed for the Father's work in England, and prayers were requested for God's blessing upon the Society's work which the Father was to forward in America. We read in the *Cowley Saint John Parish Magazine* for December, 1871:—

> "It is now six years since he (i.e. Father Grafton) first came amongst us, and during that time his ministrations have been greatly valued and blessed to very many not only of our own parish but throughout the country. It is not needful here to enlarge upon the affection and esteem he has won amongst us. The prayers of all are asked that their ship may have a prosperous voyage and the work in America, of which Fr. Grafton will be the head, may be abundantly blessed. He will immediately take charge of the Church and College belonging to the Society of the Evangelist Fathers, at Bridgeport, Conn. and will superintend all the mission work which they may be called upon to carry on in the different parts of the western continent. Fr. Prescott continues still actively engaged at the Church of the Advent, at Boston. The Church work in that city is by God's mercy rapidly developing under his care. Many persons outside the Church are coming to inquire with interest into her doctrine and practice."

This excerpt clarifies the fact that the American work of the Society of Saint John the Evangelist now radiated from two focal points—Boston and Bridgeport. In Boston the brethren resided in a house located at #22 Staniford Street, a building which has since been razed.

A History of the American Congregation of the Society of Saint John the Evangelist

The Bridgeport property, consisting of the Church of the Nativity and the house and grounds adjoining it, seems to have been built and owned by the Reverend E. Ferris Bishop who apparently donated the property to the Society. Doubtlessly there was a considerable exchange of personnel between the Bridgeport and Boston Houses. For a time in 1872 the Reverend Edward Benedict, a postulant, was in charge of the Bridgeport House, and the Reverend Henry Darby, the English novice, was with him. Numbers began to grow as Americans and Englishmen alike joined hands to promote a common cause in the United States. Freeborn Coggeshall was admitted as a postulent into the Society on December 29th, 1871. In July of the following year three men were sent out from Cowley—Father John Greatheed, Brother Charles Edwyn Gardner, and Brother Charles (Wilson).

In the summer of 1873 Father Grafton returned to Cowley for the annual retreat, a custom frequently repeated in the early days by the Fathers working in America. The summer retreat was of a month's duration until the Chapter of 1884 when it was decided unanimously to shorten it henceforth to two weeks. On his return to Boston in September, Father Grafton was accompanied by Father Hall, Brother William, and three of the Sisters of Saint Margaret—Mother Louisa Mary, Sister Theresa, and Sister Jessie. On September 14th, just prior to their departure from East Grinstead, Sister Louisa Mary had been appointed Mother Superior of the house to be newly established in America and Father Grafton was instituted as their Chaplain. Two years earlier Sister Theresa had been sent to Boston to take charge of the Children's Hospital and she was now returning to continue her good labors there while the other two Sisters worked in the Parish of the Advent. Thus began a close relationship between the members of what were to become the American Congregations of the Society of Saint John the Evangelist and the Society of Saint Margaret—a contact which happily continues to the present day.

At All Saints, 1873, the Society of Saint John the Evangelist took formal possession of the House of our Saviour and the Church of the Nativity, Bridgeport. Although still a novice himself, Father Hall was placed in charge of the House and appointed Novice

Master. The Reverend Edward Benedict, the Reverend John Robertson, Brother Gardner, and Brother Charles were there with Father Hall most of the time. Father Freeborn Coggeshall, Father Darby, Father Henry Martyn Torbert, and George Johnson were with him for part of the time. Father Greatheed and Brother William, stationed at the Boston House, journeyed to the House of our Saviour from time to time for retreat. In a letter to Father Convers written in 1920, Bishop Hall comments,

> "We had a happy time in Bridgeport for a year, with study and spiritual instructions in the House, and services, with the pastoral care of the people around in North Bridgeport."

Ecclesiastical difficulties, however, still existed. Bishop Eastburn of Massachusetts had died in 1872. His successor, Benjamin Henry Paddock, was consecrated on September 17th, 1873, while Father Grafton, Father Hall, and Brother William were on the ocean. Bishop Paddock was apparently willing to license Father Hall, though an Englishman, as a visitor in the Diocese of Massachusetts, but the Bishop of Connecticut (John Williams) proved obdurate, refusing to recognize Father Hall. Confirmation candidates from the Church of the Nativity had to be presented in Trinity Church, Bridgeport, and the Bishop stipulated that Father Hall was neither to present the Confirmation Classes, nor even to be present in the chancel of the church during the Confirmation Service.

Despite this irregularity in his ecclesiastical status, we may have no doubt that Father Hall was able, on the basis of his own training at Cowley, to impart to the novices entrusted to his care much concerning the basic principles and practices of the religious life. Father Benson seems to have considered the House of our Saviour an excellent place for the novitiate for he wrote from Cowley to Brother Gardner,

> "I think, if I had my own way, I should come with all the novices."

Since that was not possible it was considered wise to send American novices to Cowley for a portion of their training in order for them to learn at first hand the spirit of the Society and its consecrated Founder. Accordingly, in the summer of 1874, three priest postulants—Freeborn Coggeshall, Henry Martyn Torbert, and Edward Benedict journeyed to England for their pre-clothing retreat and to receive the habit of the Society. Father Coggeshall, writing aboard "The Batavia" on June 29th, 1874, says,

A History of the American Congregation of the Society of Saint John the Evangelist

"A very good passage, so far. Have not been sick but have steered close to it . . . Fathers Benedict and Torbert were both sick. We had daily Celebrations in our stateroom, save on two days."

It was well that these postulants had gone to England, for the Bridgeport undertaking had to be abandoned five months after their departure. The donor of the property, the Reverend E. Ferris Bishop, seems to have been an extravagant ritualist to say the least. The deed for the property had never been registered and the donor now insisted upon inserting in the deed of gift conditions which Father Grafton deemed inconsistent with conformity to the Book of Common Prayer. In his letter of March 12th, 1920, to Father Convers, to which we have already referred, Bishop Hall wrote, concerning the action of the Reverend E. Ferris Bishop,

"His special grievance was that we would not say the Commandments *sotto voce* while his son Sidney played a nine-fold Kyrie . . . They wanted the organ going all through the prayer of Consecration, and if I remember rightly, perhaps singing that on a tone. I think there were other things, but I don't remember what they were."

The upshot of the whole matter was that the Society withdrew on Thanksgiving Day, 1874, Father Hall and Brother Gardner returning to Boston. *The American Literary Churchman* of November 1st, 1882, concludes,

"Without hesitation the Fathers sacrificed to the rubrics a property worth $60,000."

(*To be continued*)

HOMEWARD BOUND

By Father Sakurai, S.S.J.E.

(*The earlier part of Father Sakurai's voyage to Japan on the M.S. 'Atsuta Maru', was narrated in a letter printed in the Summer issue of* COWLEY.)

Singapore,
Saturday, June 11, 1955

Having visited Penang and Port Swettenham on the Malaya Peninsula for unloading goods from Europe, the ship arrived here yesterday evening. This is a beautiful harbour with many small islands. I went ashore this morning with my cabin-mate to visit St. Andrew's Cathedral. The bus men were on strike, and we had to take a taxi for three miles. The Cathedral is a land mark with its high spire. All that I wanted that day was to find out the hour of Mass. My friend started to paint the Chinese quarters along the river. He attracted many people to watch him painting. I went around to find out the main Post Office to post air letters, and to buy picture cards at a Department Store. I took several snap shots. I shall go back to the Cathedral tomorrow to make my Communion at the 7 a.m. Mass, if the taxi drivers will not still be on strike.

Honkgong,
Trinity II. June 14

An Englishman joined us at Singapore, and my cabin has been a little crowded with three passengers. He has been teaching English at the Singapore University, and is going to Japan for the second time for his vacation. He is a graduate of St. Katherine's, Cambridge, and spent some years at Corpus Christi, Oxford, for further study. His grand-father and great-uncle were Priests of the Church, he told me. He and I often had frank talks on religion.

I started a translation of Miss Woodgate's *Father Benson of Cowley* at Rotterdam and finished the first draft shortly before I left Singapore.

Our ship entered this port yesterday morning. We have to take a *sampan* to the landing pier, and the earliest boat comes to the ship at 10:30 a.m. I went to St. John's Cathedral yesterday through the business section of the city. On the way back, I twisted my right ankle so badly that I could not move for several minutes. On my return, the ship doctor put some ointment and a bandage on my

ankle. I could not go to the Cathedral in time for Communion any way, and I decided to stay in the ship. The ankle is still aching. Late in the evening, I went to the upper deck to get a cool breeze. The lights on the wharfs, city and hill are beautiful. People call the night sight of Hongkong "fire-fly cage."

Manila,
Wednesday, June 22

We arrived at Manila yesterday at 10 a.m. Bishop Binsted, former Bishop of Tohoku, Japan, met me at the dock. I was canonically under him from 1929 to 1933, during my sojourn in San Francisco, and on my return to Japan, he invited me often to his Diocese until he was transferred to the Philippines before the outbreak of the War. He took me for lunch at a fashionable restaurant, and then drove me to St. Andrew's Theological Seminary where I was to spend the night. Dean Mandell, a charming priest, met me at the door and took me around the building, just completed. The academic year is just starting. Most of the members of the faculty and students were taking their siesta until tea time. There are six teachers, all graduates of the General Theological Seminary, New York, so we had something in common to talk about. Nearly half of the forty-seven students belong to the Philippine Independent Church, I was told. At 6 p.m. Evensong was sung in English. At 7 p.m. the Bishop came to take all of the teachers to dinner at a restaurant in my honour. On our return to the Seminary, I had a long talk with Father Chandlee on the Church Kalendar and the Liturgy.

Matins and Choral Eucharist started at 5:30 this morning. After breakfast, I visited St. Luke's Hospital to see Father Masferre, one of our S.S.J.E. Associates. I also paid my respects to Mrs. Binsted before I returned to the ship.

Kyoto,
Tuesday, June 28

The ship arrived at Kobe yesterday morning at 11. Two nephews of mine met me at the dock. The voyage from London to Kobe took fifty-five days. While at Kobe, I went to call on Bishop Yashiro to report my return to Japan, but I found that he was away. My purpose of stopping in Kyoto is to visit Father Murata and to receive his translations of one hundred and six Office Hymns for my work on the new Japanese Breviary. He started the work twenty-two years

ago at my request, and he has revised his translations many times until he was really satisfied. This work has been done for the love of the Society of St. John the Evangelist. He is the most fitted person for that kind of literary work.

Oyama,
Friday, July 1

As I had things to do in Tokyo before I returned to Oyama, I did not know what train I would be able to take. When I arrived at the Oyama Station at 4:45 p.m., to my very pleasant surprise, I found the Father Provincial was there to welcome me. He said he came to the town for some shopping and took a chance of going to the station and meeting that train. He and I took a bus for the monastery where Father Haratani and Brother Barnabas came out to the vestibule to welcome me. Father Kimura was away at the Harunaso Sanatorium. How happy it is to return to Community life after two months' travelling, and be home again after thirteen months' absence abroad!

COMMUNITY CHRONICLE

WE apologize to our readers for the late appearance of the Summer issue of COWLEY. It was delivered to the Monastery for distribution at about the same time that the torrential rains resulting from hurricane 'Diane' struck Cambridge. As a result of the storm, our basements were flooded, so someone thoughtfully put the unopened packages containing COWLEY on a high shelf, safely out of reach of the flood waters. There they remained undiscovered until well into the month of September! As a result of this misfortune it was necessary to omit the projected Autumn issue of the magazine. But the full quota of four issues of the quarterly will, of course, be sent to all our subscribers.

During the month of August, St. Augustine's Farm at Foxboro was again opened as a Summer Camp, this time for boys only. A Committee, consisting of members of the Church of St. John the Evangelist in Boston, and of All Saints' Church, Dorchester, had worked very hard, putting in order the buildings at the Farm; and securing furnishings, food, and money so that the work might be carried on. The Camp opened formally on Sunday, July 31st, with some dozen boys from St. John's Church, and volunteer counsellors, cooks and chaplains—the latter being Fathers of the S.S.J.E. Our Novice, Brother Francis, (Robert Moore) had general superintendence of the venture. All went off most successfully. At the end of two weeks, the original group left, and were succeeded by a second group of boys from All Saints' Church. The latter group were not as fortunate in having good weather as was the first group, for they were subjected to the fierce storms stirred up by 'Diane.' Nevertheless, all were agreed that the experiment was entirely successful; and we hope that in the years to come the Farm may continue to be used for small Summer Camps of this nature. The illustrations on the following page, show the old Farm House, the Cross in the Cemetery, and St. Michael's Chapel.

Father Appleton spent most of the month of August in the Diocese of Nassau, working under Bishop Burton of our Society. An account of his visit to the "Out-Island" of Exuma will be found in this number. On October 11th, Father Appleton sailed for England from the port of Boston, on the S.S. "Nova Scotia." The ship made stops *en route* at Halifax, N.S., and at St. John's, Newfoundland, where the Father was able to see something of the

Saint Michael's Chapel (*Rear*)

The Cemetery Crucifix

The Old Farm House

AT SAINT AUGUSTINE'S FARM, FOXBORO, MASSACHUSETTS

local Church life, and even to deliver addresses! He writes happily from the Mother House at Cowley, which will be his headquarters during the coming year.

Father Upson returned safely from a year spent in England on August 2nd. Shortly after his arrival he spent a week acting as Chaplain at St. Augustine's Camp; after which he went to Buffalo, N.Y., for a visit with his family. He spoke on the Religious Life at St. James' Church, Amesbury, Mass., on October 27th. From November 9th to 25th, he was at St. Francis' Church, Chicago, in the absence of the Vicar, Father Pedersen. From December 4th to December 11th, he will be preaching a Mission at the Church of St. Luke, the Beloved Physician, New York City.

Father Everett continues to be in residence at the Monastery, and appears to be in excellent health. He spent two weeks in August, at the Diocesan Rest House at Swansea, Mass.; and in October, went to Intervale, N.H., for a week. As is elsewhere noted, he will be celebrating his Golden Jubilee of ordination to the Priesthood on St. Thomas' Day, Wednesday, December 21st. The day—please God—will be marked by a Solemn Mass sung by the Father at the Monastery in Cambridge at 11 a.m.

The Father Superior, after acting as Chaplain at St. Augustine's Camp early in August, journeyed to Canada, where he visited all of the widely-scattered houses of the Sisterhood of St. John the Divine, of which he is the Warden, excepting only the house in Montreal. He also paid a brief visit to the Bracebridge (Ontario) House of the S.S.J.E. Returning to Cambridge early in September, he conducted a Retreat for the Sisters of St. Anne at Craigie St., Cambridge, during the week of September 4th. Towards the end of the month, he visited St. Francis' in Chicago, and from September 27th to 29th, he was at the De Koven Foundation at Racine, Wis., attending the Triennial Meeting of the Conference on the Religious Life. Following this, he remained at the Foundation over Sunday, conducting a Retreat for Associates of the Community of St. Mary. Father Williams was present at the meeting of the Council of the American Church Union at the Church of St. Mary the Virgin, New York on October 11th. From November 13th to 20th, he conducted a Retreat for the Sisters of St. John the Divine at Toronto. From November 21st to 24th, he was again in Chicago. From there he

went to Grace Church, Madison, Wis., where he conducted a "School of Religion" from November 27th to 30th, the subject being "The Holy Spirit."

Father Smith spent most of the month of August in Canada, visiting the houses of the Sisters of St. John the Divine; with some time for rest in between. From August 24th to 31st, he was at Carleton College, Northfield, Minnesota, attending the Young Peoples' Convention of the Episcopal Church. Those in charge of the arrangements had expressed a wish that representatives of our Religious Communities of men and women might attend this Convention, to give information concerning the Religious Life to those desirous of having it. Accordingly, Father Smith, and one of the Sisters of the Holy Nativity attended the Convention for this purpose; and great interest was shown by the young people present. After this, Father Smith paid a visit to Trinity Church, Grand Ledge, Michigan, where he preached. During the Summer, the Father was elected to the office of Chaplain of the Eastern Province of the Sisters of St. Mary. He was instituted to this office on Monday, October 10th, at St. Mary's Convent, Peekskill, N.Y., by the Rev. Whitney Hale, D.D., Chaplain General. From October 14th to 16th, Father Smith conducted a Retreat at the Church of the Good Shepherd at Columbia, South Carolina; and preached a Parochial Mission at the Church of the Ressurection, Greenwood, S.C., from October 16th to October 23rd. He conducted a Retreat at the House of the Redeemer, New York City, from November 4th to 7th, and preached a Mission at All Saints' Church, St. Louis, Mo., from November 27th to December 4th. Besides the engagements noted above, Father Smith has also made a number of other visitations to Houses of the Sisterhood of St. John the Divine in and near Toronto, and to the Convents of the Eastern Province of the Community of St. Mary.

Father McDonald conducted Retreats for the Sisters of St. Anne and for their Associates in Denver, Colorado, during the month of August. In September, he was able to visit with his family in Cincinnati, Ohio. From October 10th to 16th, he gave a Retreat to the Sisters at St. Anne's Convent, Kingston, N.Y. This Winter he will again be stationed at the Mission House in Boston.

Father Banner is again acting as Vicar of the Church of St. John the Evangelist, Bowdoin St., Boston; and is the Father Superior of

the Mission House in Boston. He spent his rest time in August with his family in Texas.

Father Wessinger is now the Master of Novices of the American Congregation of the Society. He conducted a Retreat for the Associates of the Order of St. Anne at Arlington Heights, Mass., from September 2nd to September 4th. He gave a Quiet Day at the Church of St. Mary the Virgin, Falmouth Foreside, Maine, on September 29th.

Father Palmer continues to be kept busy with many engagements, educational and missionary, mostly in the Anglican Church of Canada. He was a delegate to the noteworthy meeting of the General Synod of the Canadian Church, held at Edmonton, Alberta, in September. He preached a Mission at All Saints' Church, Windsor, Ontario, from October 16th to 23rd; conducted a Conference for members of the Huron Archdeaconry on October 25th; and was at the Monastery in Cambridge during the first week in November. From November 6th to 11th, he had a Mission at Trinity Church, Montreal; from November 13th to November 20th, he preached another Mission at St. Paul's Cathedral at London, Ontario; and took still another Mission at St. John's Church, Kitchener, Ontario, from November 27th to December 4th.

This year of Grace (A.D. 1955) marks the Centenary of the Foundation of the Society of the Sisters of St. Margaret, at East Grinstead, Sussex, England, by the Reverend John Mason Neale. In honor of that event, a Solemn Pontifical Votive Mass of St. Margaret was sung at the Fathers' Church of St. John the Evangelist, Boston, on Sunday morning, September 18th, at 11 o'clock. The church was filled to capacity by the friends of this great and honored Sisterhood. The Right Reverend Spence Burton, S.S.J.E., Lord Bishop of Nassau, was Celebrant of the Mass. The sermon was preached by Father Williams, Superior of the American Congregation of the Society of St. John the Evangelist. The music was by the *Schola Cantorum* of St. John's, assisted by the Senior and Girls' choirs of the Church of St. Augustine's and St. Martin's, Boston. Dr. Everett Titcomb composed a special anthem for the occasion, the words being those of the well-known hymn, translated by Dr. Neale, 'To the Name that brings salvation.' The service concluded with a Solemn Te Deum (also composed by Dr. Titcomb) and Benediction of the Most Holy Sacrament.

Father Clayton, the Deputy Assistant Superior conducted a Retreat for Seminarians from The Episcopal Theological School at the Monastery from October 14th to 16th. He gave the meditations at a Quiet Day for women at the Church of the Holy Cross, Tryon, North Carolina, on October 26th; and from October 27th to 29th, he conducted a Retreat for laymen and laywomen at the Church of the Transfiguration, Bat Cave, N.C. On Sunday morning, October 30th, he preached the sermon at the Church of the Holy Cross, Tryon. From November 18th to November 21st, he conducted a Retreat for women at the House of the Redeemer, New York City.

Father Pedersen, Vicar of St. Francis' Church, Chicago, Illinois, visited the Monastery in Cambridge during November. He preached at St. John's, Boston, on Sunday, November 13th. From November 14th to November 19th, he conducted the Community Retreat for the All Saints' Sisters at their Convent at Catonsville, Maryland.

Bishop John Daly, the newly-appointed Bishop-in Korea, paid a brief visit to the Monastery on Saturday, October 22nd. Fathers Morse and McDonald of our Society were working in Korea under the late Bishop Trollope from 1922 to 1926; Father Morse remaining on for some time after that; so we, as a Society, have a very special interest in the welfare of the Church in that country. For this reason we are glad to print in this issue of COWLEY excerpts from the 'Open Letter' that Bishop John is sending out at this time to members of the Episcopal Church. We commend the Bishop's appeal to our readers; and suggest the appropriateness of making a Christmas gift to the Church's Mission in Korea.

Another Bishop who visited the Monastery in November was the Right Reverend Timothy Nakamura, D.D., Bishop of Tohoku, Japan. Bishop Nakamura is an old friend of the Society, and one of our Associates; our acquaintance with him going back for many years, to the time when he was a student at the General Theological Seminary in New York. It was a joy to have him with us. Other recent visitors at the Monastery, included Fathers Garrard, Frith and Hawkes of the Canadian Congregation.

Congratulations to Father Maddux of our Society, now acting as Resident Chaplain to the All Saints' Sisters at Catonsville, Maryland, and as Priest-in-Charge of St. Peter's Church, Ellicott City, Maryland for the complete wiping out of the corporate indebtedness

on St. Peter's! A number of years ago, at the request of the Bishop of Maryland, the late Father Humphreys of our Society, took temporary charge of St. Peter's. He was succeeded by Father Cooper (later a Father in the English Congregation of the S.S.J.E.) and finally by Father Maddux. At the time that Father Humphreys took over, the Church was faced with a staggering debt; and the possibility of the continuance of the work seemed most doubtful. But prayer and devotion have accomplished—with the help of God—the seemingly impossible. We rejoice with Father Maddux and the faithful of St. Peter's in this splendid accomplishment.

Father Gross, the Assistant Superior, is again acting as Vicar of the Church of St. Augustine and St. Martin on Lenox St. in Boston. Father Upson is assisting him in the work there this Winter.

Father Dale, Provincial Superior of the Province of Nippon, sailed from Yokohama for San Francisco on October 30th. He is expected to arrive in Cambridge in December, and will act as Conductor of the Community Christmas Retreat early in January. Father Dale hopes that opportunities may be given him to speak on the work of the Society in Japan while he is in this country. Invitations for him to do so may be addressed to him at 980 Memorial Drive, Cambridge, Mass.

Infinity within a cattle stall,
Omnipotence within a Baby small,
Omniscience looking forth with Infant eyes
Upon Creation, more than all men wise:
This is the marvel that mankind can see,
His very God in such humility.

EXCERPTS FROM AN OPEN LETTER FROM THE BISHOP IN KOREA

AS SOON as it was made public that I had been translated to the See of Korea, American soldiers and their chaplains began to write and tell me of their admiration for the Anglican Church which they had found in Korea. They wrote of the dire poverty of the clergy and people and of the wonderful way in which, by heroic self-sacrifice and service, they were making known the love of God to their fellow countrymen. These Americans who wrote me wanted their home church to have an opportunity of helping the little Anglican Church which they had come to love.

I have been a Bishop in West Africa for twenty years, but at the urgent request of the Archbishop of Canterbury, I am on my way for the first time to our war shattered Church in Korea. . . . There are nineteen Korean clergy and five Korean Sisters, as well as six European Missionaries, one of whom, with twenty years' experience, I am proud to have as my Assistant Bishop. The church has stood firm in the face of persecution and invasions and many have died a martyr's death.

I am proud to be sent to lead such a devoted and courageous church . . . but I am not blind to the fact that I am going to a church in great need. Bishop Cecil Cooper, my immediate predecessor, whom you will remember chose to remain to suffer with his people, who survived the Death March and three years in a North Korean concentration camp, has now, at the age of seventy-two, resigned to make way for a younger bishop. He has told me that I must expect to find smashed and wrecked much of the work that during his forty-one years there he helped to build up. The work of reconstruction and the opportunities of new missionary work demand a great capital expenditure. Will you help? . . . Believe me, above all, I need your sympathy and your prayers. The Anglican Church in Korea is your Church and I am your Bishop there.

If you will pray for us, you will need to know what we are doing and to be kept up to date with our news. Please send a dollar to our Secretary, Miss D. Morrison, 69 Princess Gate, London S.W. 7, England, and she will send you quarterly our magazine, "The Morning Calm."

If you will give us financial help, please send your cheques to The Rev. C. Lawson Willard, Secretary of the Korean Church Fund, Trinity Church, 53 Wall Street, New Haven 10, Connecticut.

JOHN IN KOREA
(*The Right Reverend John Daly*)

BOOK REVIEWS

THE LIFE OF ST. LOUIS. By John Joinville. Translated by René Hague. From the Text edited by Natalis de Wailly. Sheed and Ward, New York, 1955. Pp. 306. Cloth. $3.75.

THE MONGOL MISSION. Narratives and Letters of the Franciscan Missionaries in Mongolia and China in the Thirteenth and Fourteenth Centuries. Translated by a Nun of Stanbrook Abbey. Edited and with an Introduction by Christopher Dawson. Sheed and Ward, New York, 1955. Pp. xlii, 246. Cloth, $4.00.

THESE are the latest volumes of the valuable and interesting series, entitled "The Makers of Christendom," under the General Editorship of Christopher Dawson, and published by Sheed and Ward. Of the two, The Life of St. Louis will be perhaps of greater interest to the general reader. John of Joinville knew the sainted king intimately, and accompanied him on the Crusade. As a result, the narrative is astonishingly vivid. Although a devoted admirer of St. Louis, and an ardent believer in his sanctity, John did not conceal in his narrative indications of the saint's human failings and weaknesses; which, however, in the eyes of a modern reader, add, rather than detract, from his true greatness. The saint emerges as, in the most literal sense of the words, a Christian soldier; whose life was marked, not only by piety, but even more, by heroic courage, and unfailing allegiance to duty. The editor has contributed an excellent introduction to the work.

Christopher Dawson himself has written the scholarly introduction to "The Mongol Mission." The main documents included in this work are the "History of the Mongols" by John of Plano Carpini; and the "Journey of William of Rubruck." Both of these men were Franciscan Friars, who journeyed to Mongolia about the middle of the Thirteenth Century. The Mongol conquests at that time had made them a potential menace to the whole Christian world, and Pope Innocent IV, aware of this danger, in 1245, dispatched Friar John and another Franciscan to the Great Khan on a mission of peace. The mission was fruitless in establishing better relations between the East and West, but at least brought forth this interesting account of Tartar customs from the pen of John. Friar William of Rubruck departed on a similar mission a few years later, being sent on his way by no less a person than St. Louis himself. Louis had heard that some of the Mongols were Christians, which was

indeed true; though the form of Christianity professed by them was not orthodox, but heretical Nestorianism. The account of Friar William's religious disputations with these Nestorian Christians is not the least interesting part of his extraordinary chronicle. Although the journeys of these Franciscans were motivated more by what we would today call politics, than by religion; they approached these barbarians in the peaceful spirit of the Master whom they served. As Christopher Dawson truly remarks, "If there had been more men of similar courage and faith to carry on this work in the same spirit, the whole history of the world, and especially of the relations between Europe and the Far East, might have been changed."

— GRANVILLE MERCER WILLIAMS, S.S.J.E.

THE PRIESTHOOD. A Translation of the 'Peri Hierosynes' of St. John Chrysostom. By the Rev. W. A. Jurgens. The Macmillan Company, New York. 1955. Cloth, pp. 133. $2.50.

WITH this new translation of a celebrated classic Father Jurgens brings fresh life and understanding to a text little known hitherto except to advanced seminarians and Patristic specialists. His excellent rendition into civilized English should encourage a much wider public to take a look at St. John of Antioch and see for themselves how richly he deserves the epithet "Chrysostom," meaning "golden-mouthed."

The "Peri Hierosynes" is far more than an example of Fourth Century Greek rhetoric at its best. The treatise is a noble panegyric on the Sacred Office of the Priesthood, its incomparable dignity, its superhuman demands, the pitfalls, temptations, and ultimate rewards that lie in store for the holder of the Divine Commission.

The career of St. John Chrysostom was variegated and brilliant. Like John the Baptist he thundered against moral depravity in the royal family and suffered for his courage. Like Augustine he rejected the promise of fame and fortune that might have been his as a pagan scholar and rhetorician to embrace the faith of his Christian mother. Like both of these heroic Saints he was strongly attracted by the ascetic ideal.

It is the virtue of Father Jurgens' translation that the reader can enter immediately into the mind and soul of St. John. The book is well equipped with a critical apparatus including bibliographies,

copious footnotes, a chronological table, an index of subjects, and an index of Scriptural references.

Father Jurgens is Assistant Pastor of St. Michael's Parish in Cleveland, Ohio. — S. T.

THE NUN. A Novel by Margaret Trouncer. Sheed and Ward, New York. 1955. Cloth. Pp. 297. $3.50.

"THE CROSS is God's gift to His friends," said the holy Curé d'Ars, and the life of St. Margaret Mary Alacoque which is the subject of this remarkable historical novel, amply proves this. The little notary's daughter who became Christ's instrument for spreading the Devotion to the Sacred Heart, follows the pattern which in varying ways God always uses in uniting the Saints to Himself: the way of suffering love and loving suffering.

After a terrible girlhood among coarse and brutal relations, this frail, sensitive girl was drawn by God to an Order and a Convent where she was misunderstood, disliked for her "ultra-piety" by many, habitually humiliated and snubbed. And even actually hated by a small clique of bitter and wordly-minded aristocrats. All this she endured throughout the years, in patience and charity.

Such bitter anguish at the hands of supposedly good people shocks us until we remember that, fallen human nature being what it is, most of us find Saints very difficult to live with. They are a constant rebuke to our own spiritual mediocrity and so we tend to take it out on them by way of compensation. It is the same story over and over again: St. John of the Cross in the prison at Toledo and dying at Ubeda; St. Thérese in the Carmel of Lisieux; St. Bernadette in Nevers . . . always the way God fashions His saints to "the measure of the stature of the fulness of Christ."

Of course it must be admitted that for her Superiors, Margaret Mary was a problem-child: so lost in contemplation for hours at a time, in the Chapel, so constantly absorbed in prayer as to be forgetful, clumsy, careless, and "useless" for all practical purposes. And then all those disturbing visions and locutions! The mother-hens found themselves with a strange "ugly duckling," swimming far and beyond their limited grasp.

Only Blessed Claude de la Colombiere, the young Jesuit Confessor, understood Margaret Mary, and through God's grace sustained and encouraged her during the few years of his stay in Paray, and again on his return in the months before his death. He

was the only real human friend she had during those dreadful years of persecution.

At the close of her life the clouds lightened; the younger nuns recognized her true holiness and the Novices then entrusted to her care loved her deeply. But by then her life was running swiftly to its close and her work of spreading the Devotion was accomplished.

Mrs. Trouncer has given us a vivid and fascinating story which is also scholarly and accurate in all details. Beautifully written, with loving reverence, it holds one spellbound. Great care and painstaking research have gone into the making of this novel and above all, a deep veneration for and appreciation of "the little pleading soul" —"so fragile, so lofty, so dolorous, so exquisite," in the words of the Abbé Bremond—to whom we all owe so much.

—R. M. G.

FOR ALL SORTS AND CONDITIONS. By the Very Rev. Corwin C. Roach. The Seabury Press, Greenwich, Conn. 1955. Cloth. Pp. 215. $3.25.

THE theme of this work by the Dean of Bexley Hall, the Divinity School of Kenyon College, is the Book of Common Prayer as the way to God through the gate of the Bible. His approach is refreshingly unhackneyed. He discloses a wealth of detailed material on the history of many neglected portions of the Prayer Book. He rightly estimates the genius of Cranmer whose consummate touch lifts the Anglican liturgical treasure to a plane unsurpassed in Eastern or Latin Christendom.

There is a two-fold emphasis in Dean Roach's book. One relates to the centrality of the language and thought of Holy Scripture throughout the Prayer Book. The other has to do with the idea of corporate worship, "the calling of the laity up into the Chancel," a phrase he cites approvingly from the historian John R. Green.

He calls the Book of Common Prayer a charter of union. That this is a fact in the Anglican Communion goes without saying. And who knows? Perhaps it may prove more than a pious hope in the wider areas of Christian obedience.

For strictly home consumption it should be remarked that a close re-reading of the Prayer Book, as though for the first time, might widen the horizons and deepen the sympathies of many Churchmen too prone to search its pages for proof texts for their own party, rather than for the pure worship of God in the beauty of holiness.

—S. T.

Book Reviews

SPARKS AMONG THE STUBBLE. By Margaret Cropper Longmans, Green & Co. New York, 1935. Cloth. Pp. 226.

WHETHER it is a good thing to say with that unedifying and unflattering hymn that "the saints of God are just folk like me" is open to question. The seven devout and worthy 18th century Christians whose biographies make up this book fall into this category.

In all instances they had real devotion to Our Lord, a sense of mission, and in their several ways, in varying degrees, they accomplished many valuable works. Many of them were influenced by Methodism, and some by the Quakers and other dissenters, in reacting against the formalism of the Church in their day. But it is using the term very loosely and taking holiness quite lightly, as we are often prone to do, to proclaim them "saints"—even with a small "s"!

The book is well written and shows careful study of the sources. But in the attempt to popularize these sketches, it tends to shallowness. Many of the quotations detract more than add to the value of the "saints." For example, when John Newton—who really could do better as we know—wrote for Miss Patty More:

> What will the future age have gained
> When my poor name is seen
> From knowing I was entertained
> By you at Cowslip Green?

Proceeding to tell of his conversion he ends:

> A pattern now of Mercy's power
> Wher'er I stand is seen
> Such as I think was ne'er before
> Beheld at Cowslip Green.

Nor do Hannah More's account of bribing the school children with pennies to memorize the Bible passages, plus occasional handouts of gingerbread, or good Robert Walker in a blue smock carding wool in the Chancel of his Church enhance the pictures of these "saints."

—R. M. G.

THE FORWARD MOVEMENT PAMPHLETS. Various titles and prices. Paper-bound. Forward Movement Publications, 412 Sycamore St., Cincinnati, Ohio.

Cowley

THE EPISCOPAL CHURCH owes a real debt of gratitude to the 'Forward Movement,' which for a number of years past has done so much in a quiet way to help in the making of instructed Churchmen and Churchwomen. The well-known 'Forward Day by Day' booklets, issued to cover the different seasons of the Church's Year, have taught many people the first principles of mental prayer and meditation. The numerous pamphlets, published by the Movement have also been useful in assisting our people better to understand the meaning and implications of our religion. The Movement is especially to be congratulated on the almost uniformally high standard of the pamphlets published recently. Dealing with a wide variety of subjects, both practical and theoretical relating to the Christian religion; almost everyone will find here a number of simple and well-written guides which are sure to be helpful. The writers include all shades of Churchmanship, but as they all confine themselves to the exposition of religious truths which they have known and experienced, rather than to polemical attacks on the beliefs of others, they all tend to lead readers to a fuller grasp of Catholic Truth.

In the midst of so many excellent pamphlets, it is impossible to do justice to many that deserve mention. We would like, however, especially to commend the following to our readers:—

72. MORNING AND EVENING PRAYER. By Carroll E. Simcox. 10¢
An excellent brief account of the origin, structure and use of the Daily Offices of the Book of Common Prayer.

#358. THE TEN COMMANDMENTS FOR TODAY.
By Corwin C. Roach. 12¢
Very useful and practical discussion of the *Christian* application of the Jewish Decalogue.

#359. WHAT IS MAN? By Gardiner M. Day. 5¢
The author points out the inadequacy of Naturalism and Humanism, and procedes to defend the Christian doctrine of man.

51. HOW TO READ THE BIBLE. 5¢
Explicit directions for spiritually helpful Bible reading.

#115. THOUGHTS ON PRAYER. By Bishop Austin Pardue. 5¢
A discussion of the character and meaning of true prayer, conceived as a waiting on God.

Book Reviews

#143. Prayers & Praises of Saint Francis of Assisi. 5¢
All of the authentic extant prayers of this great Saint. Printed without any editorial expurgations.

#144. Arrow Prayers. 5¢
Brief ejaculatory prayers from various sources, old and new.

#152. The Way of the Cross. 10¢
The Stations of the Cross, with the traditional hymn, and devotions from Holy Scripture and from the Book of Common Prayer for each Station. All the usual fourteen Stations are included. Simple and beautiful illustrations. Admirable.

#173. For Those Who Mourn. 10¢
A most helpful discussion of the Christian meaning of death. Prayers for use by mourners are included.

#308. Good Treasure.
Helpful, useful, brief quotations from the writings of the saints and others for devotional reading.

#322. The Priesthood of the Laity. By Maisie Spens. 5¢
A beautifully written explanation of this important doctrine; which is often referred to, but apparently but little understood.

#344. Atheism Doesn't Make Sense. By Chad Walsh. 10¢
The arguments for God's existence, presented in simple but compelling fashion.

#347. Hope and the Christian Hope. By Alden D. Kelley. 5¢
The true hope of our troubled world is to be found only in Christ.

#350. The Christian Facing of Death. By Carroll E. Simcox. 10¢
Pagan views of death put in contrast with Christian teaching concerning it.

#354. In Everything Give Thanks. By John D. Lee. 5¢
An excellent instruction as to how the Christian may find blessings in infirmities, troubles, pain, sickness and death.

#356. Truth and Honesty. By Bishop Emrich. 5¢
Reasons for speaking and living the truth, with some brief notes on gossip.

— G. M. W.

"IT SEEMS TO ME . . .

to be just the sort of book which can light the way for uninstructed and ill-instructed Christians, and win the unconverted and nominal Christians to the practice of Christ's Religion."

— Dr. Gregory Mabry

SEEKING AFTER PERFECTION

A Primer on the

Spiritual Life

by

Fr. William Phillips

Cloth $1.50 - - - Paper $1.00

HOLY CROSS PRESS

West Park **New York**

CAMBRIDGE ENGRAVING CO.

Fine Engraving

Our Specialty

888 Washington Street

Boston 11 Massachusetts

HUbbard 2 - 1430

PLAINSONG PUBLICATIONS

of the late

CANON WINFRED DOUGLAS

Cantica Eucharistica (4th edition) $ .35

Monastic Diurnal Noted 6.30

Antiphons of the B.V.M. ..... .35

Postpaid. Discount on quantity orders.

ST. MARY'S CONVENT, Box 311

Kenosha, Wisconsin

SHEA BROTHERS

PRINTERS

124 Mount Auburn Street

Cambridge 38 Massachusetts

TRowbridge 6-1360

HELPFUL PAMPHLETS

by

RUTH M. GORDON

"Hurt Feelings" ..... Ten cents

"What is That to Thee?" ..... Ten cents

(On minding one's own business)

THE SECRETARY OF PUBLICATIONS

980 Memorial Drive, Cambridge, Mas

ADVERTISING RATES may be obtained by applying to the Editor.

The Church companies

affiliated with THE CHURCH PENSION FUND

offer money-saving advantages

contribute to clergy pensions

the Church

LIFE INSURANCE CORP.
for clergy, lay officials and workers

FIRE INSURANCE CORP.
fire and certain casualty lines on church properties

HYMNAL CORPORATION
Hymnals and Prayer Books for churches

20 EXCHANGE PLACE • NEW YORK 5, N. Y.

ADOLPH A. ALLA CO.

Clerical Tailors and Outfitters

16 LINCOLN STREET, BOSTON 11, MASS.
(Corner Summer)

Telephone: HUbbard 2-7468

- Cassocks
- Birettas
- Hats
- Cloaks
- Rabat-Vests
- Suits
- Topcoats
- Overcoats
- Raincoats

CUM · EIS · ET · IPSI · POPULUS · EIUS

COWLEY

A QUARTERLY REVIEW OF THE AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST

ECCE · TABERNACULUM · DEI · CUM · HOMINIBUS · ET · HABITABIT

ET · IPSE · DEUS · CUM · EIS · ERIT · EORUM · DEUS

VOL. XXVII CHRISTMAS 1955 NO. 3